THE PACIFIC

Pac Theo Sem
Reading Room

VOL. LX. SAN FRANCISCO AND BERKELEY, CAL., JUNE 16, 1910. No. 24

TALKING WITH GOD.

To stretch my hand and touch Him
Though He be far away;
To raise my eyes and see Him
Through darkness as through day;
To lift my voice and call Him—
This is to pray!

To feel a hand extended
By One who standeth near;
To view the love that shineth
In eyes serene and clear;
To know that He is calling—
This is to hear!

THE PACIFIC

Established 1851

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

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2716 Hillegass Ave., Berkeley.

ROOSEVELT'S HOME-COMING.

Theodore Roosevelt will return to his native land this week, the most widely-known man in the world. Since he reached the boundaries of civilization, after coming out from the wilds of Africa, he has impressed himself on the minds of the world's inhabitants as no other traveler ever has. There has been accorded to him from time to time during the weeks he has been traversing Europe what has never been accorded any other person. When the University of Christiania confered upon him the honorary degree of Doctor of Philosophy, it did what that University had never done before for any man. On that day, destined to be ever historic, when Mr. Roosevelt, dressed in a riding suit of khaki and wearing a black slouch hat, rode with the German Emperor, who was arrayed in the uniform of a general of his army, and reviewed the field maneuvers of the German troops, the Emperor welcoming him in the presence of his brilliantly uniformed guards, and addressing him as "Roosevelt, my friend," said: "I wish you to remember that you are the only private citizen who ever reviewed the troops of Germany." All around the world for many weeks now the eyes of millions of people have been scanning the columns of the papers each day for news as to what Roosevelt was doing and saying. The thought everywhere has been that he is a man to be reckoned with —one by whose sayings and actions the future not only of our own country, but of other countries also, will be shaped to considerable extent.

In Egypt, in France, and elsewhere, Mr. Roosevelt has spoken with great freedom as to matters of vital import there and everywhere, and undoubtedly he will have things to say when his feet touch again the shores of the land in the destinies of which he has for many years had prominent part.

Once, some years ago, in the city of New York, when a member of the Police Commission, he sought the office of Jacob Riis, who was working for the elevation of the submerged classes of that great city, and not finding him in, he left on Riis' desk the words: "I have come to help."

Roosevelt returns from his trip abroad to help. The spirit of helpfulness has marked his career always heretofore. It is reasonable to believe that it will mark it hereafter.

Admired though he is so widely, Roosevelt is feared, and,—must we say it?—hated. There is hatred manifest in what Professor George D. Herron says of him in "The New Age," the organ of the intellectuals among England's socialists:

"He is the embodiment of mans' return to the brute—the living announcement that man will again seek relief from the sickness of society in the bonds of an imposing savagery. He is a sign, and one of the makers, of universal decay. He is the glorification of what is rotten and reactionary in our civilization. To speak calmly of one whose life and achievements are a threat and an insult to the holiest spirit of mankind—this is not easy for anyone who cares about mankind or carries within himself the heartache of the generations. About other men one may write judicially, and leave something for inference. But one can only write about Mr. Roosevelt by telling the truth about him; and that means the use of plain and terrible words. That is the tragedy and terror of having to speak of him at all.

"We are all afraid of him; we are afraid of him just as we are afraid of the plotted revenge, of the bludgeon from behind, of the knife in the back, of the thief in the dark. No one knows what this man will do if one enters the lists against him; but whatever he does it will be to avoid the question at issue and to come at you unawares; to seize an advantage that only the dishonorable and the shameless accept. Whatever he does he will never fight you fair; he will never strike a blow that is not foul. . . .

"Mr. Roosevelt stands for a life that belongs to the lower barbarian and to the jungle. He has set before the youth of the nation the glory of the beast instead of the glory of the soul. The nation has been hypnotized and saturated with his horrible ideals as well as by his possessional and intimidating personality. Of course, the nation is itself to blame, and in this reveals its own decadence, for the heroes we worship and the ideals we cherish are the revelations of ourselves. Yet it is this one man more than all others who has awakened the instinct to kill and to conquer and all the sleeping savagery of the people. It is he who has put the blood cup to the lips of the nation and who bids the nation drink. And one of the strangest ironies that ever issued from academic ignorance and what will prove to be one of the historic stupidities, is the endowment of this naked militarist with the Nobel Peace Prize; and this because, in the interests of the great bankers and his own military policy, he was instrumental in depriving Japan of the full fruits of her victory."

It is stated by a current writer that Professor Herron is the exponent of downright hostility to Roosevelt on the part of many European socialists. Utterances so savage bear their own condemnation.

In his address at that ancient institution of learning in Europe, The Sarbonne, Mr. Roosevelt spoke in the following admirable manner on Socialism:

"We are bound in honor to refuse to listen to those men who would make us desist from the effort to do away with the inequality which means injustice; the inequality of right, of opportunity, of privilege. We are bound in honor to strive to bring ever nearer the day when, as far as is humanly possible, we shall be able to realize the ideal that each man shall have an equal opportunity to show the stuff that is in him by the way in which he renders service. There should, so far as possible, be equality of

opportunity to render service; but just as long as there is inequality of service there should and must be inequality of reward. We may be sorry for the general, the painter, the artist, the worker in any profession of any kind, whose misfortune rather than whose fault it is that he does his work ill. But the reward must go to the man who does his work well; for any other course is to create a new kind of privilege, the privilege of folly and weakness; and special privilege is injustice, whatever form it takes. To say that the thriftless, the lazy, the vicious, the incapable, ought to have the reward given to those who are far-sighted, capable and upright, is to say what is not true and cannot be true. Let us try to level up, but let us beware of the evil of leveling down. If a man stumbles, it is a good thing to help him to his feet. Every one of us needs a helping hand now and then. But if a man lies down, it is a waste of time to try to carry him; and it is a very bad thing for every one if we make men feel that the same reward will come to those who shirk their work and to those who do it.

"Let us, then, take into account the actual facts of life, and not be misled into following any proposal for achieveing the millenium, for recreating the golden age, until we have subjected it to hard-headed examination. On the other hand, it is foolish to reject a proposal merely because it is advanced by visionaries. If a given scheme is proposed, look at it on its merits, and, in considering it, disregard formulas. It does not matter in the least who proposes it, or why. If it seems good, try it. If it proves good, accept it. There are plenty of men calling themselves Socialists with whom, up to a certain point, it is quite possible to work. If the next step is one which both we and they wish to take, why of course take it, without any regard to the fact that our views as to the tenth step may differ. But, on the other hand, keep clearly in mind that, though it has been worth while to take one step, this does not in the least mean that it may not be highly advantageous to take the next. It is just as foolish to refuse all progress because people demanding it desire at some points to go to absurd extremes, as it would be to go to these absurd extremes simply because some of the measures advocated by the extremists were wise."

Proud of her ex-President, this country will give him right royal welcome on his return. Largely the people feel as a fine-looking Austrian was heard to remark at Vienna: **"Der ist ein Mensch"**—There is a **man.**

Lawrence Abbott tells in The Outlook of an aged peasant woman near Genoa waiting eagerly the approach of Roosevelt's carriage and tossing to him with trembling hand a bunch of flowers and a scrap of paper on which, written evidently with painful effort, were the words: "Viva, viva, viva Roosevelt!"

Contemplating what Roosevelt has been to this nation, and what with his sterling character he can be in the future, many will repeat, in thought at least, the words of the peasant woman: "Viva, viva, viva Roosevelt-"

In 1880 there were 61 votes cast in California for the Prohibition party candidate for the Presidency. In 1908 there were 11,770. The Prohibition party in California was organized in 1878. A mass convention was called which was attended by seven persons, who launched the party movement. Although we do not believe that the prohibition of the liquor traffic is to come through party action, we have great admiration for the courage with which these workers have been battling.

PACIFIC COAST NOTES.

Boise, Idaho, is one of the most prosperous cities of the Pacific Northwest. It now has a population of about 20,000. Boise has something which no other city has, so far as we know—homes heated with "natural hot water from artesian wells."

Investigations a year ago showed that San Francisco had 2367 licensed saloons and only 160 churches; San Jose, 105 saloons and 35 churches; Sacramento, 303 saloons and 21 churches; Stockton, 105 saloons and 11 churches; Monterey, 28 saloons and 2 churches; Watsonville, 38 saloons and 7 churches.

The cost to the state of crime in California for the year 1909 was $3,254,281.51. This is according to the State Controller's report. At least three-fourths of this cost is due to the liquor traffic. These figures do not include the expense to the counties, which amounts to a much larger sum annually.

The article in The Pacific this week by Dr. W. F. Southard of San Francisco, on "Moving Pictures and Health," is one which ought to have wide reading. It seems, as Dr. Southard says, that the moving picture show has come to stay; but if it is to draw as it has it ought to be with such knowledge on the part of the people as will tend to lessen some of the bad effects on health. Dr. Southard is a professor in the College of Physicians and Surgeons of San Francisco and a prominent specialist in the treatment of diseases of the eye, ear, nose and throat. He has at our solicitation given this article to The Pacific for publication. It is a timely one.

The Rev. W. E. Vaughan, the editor of the Pacific Methodist Advocate, which is the organ of the Methodist Episcopal Church, South, on this coast, comes back from the general conference at Asheville, North Carolina, in a happy state of mind. The conference took a forward step as to the paper, voting $2,000 more for its support for the new quadrennium than it now has. The amount provided for the ensuing four years is $12,000,—$3,000 a year. Such is the value put by the Southern Methodist Church on its denominational paper on the Pacific Coast. With this additional aid the editor is planning an enlargement of the paper, which is now one of sixteen pages.

The liquor men of San Francisco subscribed in bulk $250,000 for the Panama Exposition. The California Christian Advocate says concerning this: "That means that they will seek to dominate the Exposition. We remember when the Mechanics' Fair in San Francisco was enjoyed by a large number of people. The surrounding communities came in large numbers, bringing their wives and children. It was really a very enjoyable and profitable event. Gradually the liquor men got control of it. All you could see as you entered the Fair was a row of gigantic barrels of whiskey. The better class refused to attend. The Mechanics' Fair very promptly died of alcoholism. We predict that if the liquor men get control of the Panama Exposition it will prove a colossal failure.'

"The Christian Century" objects to the calling of the "Christian" Church an "immersionist body." It makes the statement that many members of that church do not believe that any form of baptism was prescribed in the days when the foundations of Christianity were being laid, and

that they practice immersion simply out of respect to the consciences of their brethren, who believe it the only mode. We are glad to learn that there are in the "Christian" Church those who take that position. Perhaps, with this belief as an entering wedge, the time may come when that religious body will do as many others now do—allow the candidates to choose for themselves the mode of baptism. We never met but one member of the "Christian" Church who expressed the opinion that this should be the altitude. That was the Rev. Mr. White, who was for several years pastor of a church in San Francisco and who is now in the East.

Governor Brady of Idaho says of Woman's Suffrage in that state: "There is no doubt in my mind but that the mere fact that women are permitted to and do vote, has had a tremendous effect for good in the selection of party candidates under the old system and in the passage of laws. Not only is the woman vote always cast on the right side in contests where moral issues are at stake, but the fact that they are permitted to vote enables them to bring influence to bear on men in other ways. It has been pointed out that women vote in national elections with their husbands and fathers and that they are apt to be swayed by prejudice in local elections, but there has never been a time in my experience when I have found the women advocating any measures which would not bear the light of day. They are in a large measure responsible by their votes, and the influence which they have, in rolling up tremendous majorities in favor of the cause of temperance, and if this was the only question the women in this state ever voted upon, it would be sufficient reason for giving them their suffrage. In Idaho we have women in county and state offices. Our State Superintendent of Public Instruction for a number of years has been a woman. In almost every city, some of the offices are held by women, and in nearly every county, the county superintendent or county treasurer is a woman, and they are making excellent public servants."

PLYMOUTH CHURCH OF SEATTLE LIKELY TO REMAIN A DOWN-TOWN CHURCH.

Plymouth Church, Seattle, is seriously considering the question of remaining at its present down-town location and erecting there a new building at a cost of $150,000, to be used for church and public office purposes. The plan which has been considered, and which has the approval of the officers and pastor and is to be passed on by the Church soon, contemplates the construction of an edifice in such a manner that office rooms on the Third avenue side would shut off from the church auditorium the noise of the street cars on that avenue. The lot is a corner one 120 by 111 feet on Third avenue and University street. It is in the block in which the United States government building is situated and is worth $300,000. Several years ago the property was sold for $350,000, but the syndicate which bonded it was not able to handle it except at considerable loss and the contract was not consummated. At that time lots were bought by the church in a part of the city a little removed from the business section and $10,000 out of the money received on bond was generously voted to aid the University Congregational Church in building.

In its present location Plymouth Church is conveniently reached from all parts of the city. A change of location would bring about a change in membership and attendance. Some who are now identified with it would, sooner or later, seek membership in other Congregational churches. This, in the opinion of some, would result to the benefit of Congregationalism in general in Seattle; others think that the continuance of a church constituted as Plymouth now is would give Congregationalism more strength than it would have otherwise.

It is not easy to arrive at the best solution of such problems. It certainly is to the detriment somewhat of the churches situated here and there in the residence part of a city to have people pass them by and attach themselves to a down-town church.

But that is the way of things, especially here in the far West. The First Congregational churches of Oakland, San Francisco, Portland and Los Angeles are constituted from all parts of the cities. The strong central church doubtless gives the denomination for a time a greater influence in some ways than it would have otherwise. What the conditions will be ultimately it is not possible to tell. However, we feel, as many members of Plymouth Church feel—that a new edifice, such as is contemplated, on the present site, would best serve Congregationalism in Seattle for a good many years yet.

A NEWSPAPER EXPERIENCE.

The California Voice, the representative of the Prohibition party in California, has passed again into the exclusive control of the Rev. Wiley J. Phillips. It was thought by some of the party workers that the paper could be conducted in a more satisfactory way by a stock company and under a board of directors than under individual ownership and management. They thought that it needed a little more business head than Mr. Phillips could give it. Accordingly about a year and a half ago an arrangement of that sort was entered into, Mr. Phillips retaining an interest and continuing as editor. A business manager was put in and it was confidently expected that great things would be accomplished. The directors gained a great deal of experience; the debts piled up and subscriptions decreased nearly one-half. Disappointed and worried, they were more than glad to have a change. Therefore when Mr. Phillips, rather than have the paper suspend publication, expressed a willingness to shoulder the load again himself they felt that a great burden had been rolled away. In the columns of the Voice they state that their experience was such as to convince them that they had mistaken their calling.

It is with monumental courage that Mr. Phillips takes up again the task of publishing the paper on his own responsibility. A friend said to him when he heard of it: "You are the biggest fool I ever saw." And he says himself: "I don't know but that I am." However he plans to pay as he goes, and if he cannot issue a sixteen-page paper he will make it an eight page affair; and if not that, then one of four pages or even less. Mr. Phillips has long been a heroic fighter; he merits success, and we hope that he will have it. Judging from what he has done in the past, if any one can make a success of a Prohibition paper in California he can.

We do not believe that the Prohibiton party is the best channel in which to work for the prohibition of the liquor traffic; nevertheless some splendid work is being done by that party. But they could do a far better work if they would learn the lesson in this Scripture: "And John said, Master, we saw one casting out devils in thy name and we forbade him because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."

CHRONICLE AND COMMENT.

London has a population of four and a half million. About three millions were born there.

Foreigners in this country have sent back to their home lands during the last twenty years $640,000,000.

A "Big Brother Club" in New York City has nearly fifteen hundred boys in charge. Seven hundred men belong to the club, the central idea of which is that they shall interest themselves in the delinquent and unfortunate.

Since Dr. Judson became president of the University of Chicago he has wrought so wisely and so well that he has now wide confidence both in educational and business circles. Dr. Harper was a great creator; Dr. Judson is a great executive.

An Episcopal church in New York, situated in one of the crowded districts, plans for a musical service every night, with the best music, letting the people come and go as they may wish. An endowment of $250,000 is being sought for this purpose.

The Standard, of Chicago, has an article on what it calls "The White Light District." In it are set forth the helpful influences of the churches, the schools, the settlements, and other social service agencies. The Protestant church membership is estimated at about 175,000. Chicago turns out a large number of the ministers of this country, there being in that city seven theological seminaries.

Ben Parker, long called "the saloon king," of Des Moines, Iowa, announces it as his intention to spend the next ten years of his life in an attempt to undo what he did for twenty years in the saloon business. He cannot do it. Nevertheless his change of front is to be commended. It is said to be due in part to the influence of his boy.

The largest audience ever given an English speaker in Buenos Ayres was given William Jennings Bryan when he spoke there recently on "The Prince of Peace." A correspondent of the Lutheran Observer writes: "On the platform with the speaker were such men as the Vice-President of the Republic, twenty gentlemen who either are, or wer,e, members of the cabinet; and the leading educators and businss men of the city. It was a rare gathering of talented and influential men, to hear an address on any subject, but especially so to hear a purely religious address. Mr. Bryan stated in his preliminary remarks that he had no apology to make for delivering a religious discourse. It was a powerful presentation of the Christ and his teachings. He held his audience in rapt attention to the end, and then received an applause equal to the ovation given him when he came to the platform. The reader should keep in mind that in this city there is but little known of the great Christian truths so familiar to the people of the States; and that, on the other hand, the great majority of people are skeptics, or out-and-out fatalists and infidels. This will give the address of Mr. Bryan its proper setting, and the reader a better appreciation of its significance, coming as it did from a man of world-wide prominence. His address was all the more significant to those who are interested in the work of the kingdom here because he spoke to the heretofore untouched better classes in state, in society and in the professional and business spheres. Enough leading Argentines were interested to warrant the holding of another meeting on the following Thursday evening especially for the Argentines. At this Mr. Bryan spoke by interpretation to a large audience on the "Signs of the Times," and emphasized the great religious and consequent moral forces at work in the world. The hearty responses to these utterances was a sufficient warrant to make us stronger in faith as to the possibilities here. Another significant fact was that the University Y. M. C. A. opened its doors for the first time the Sunday Mr. Bryan was with us. This gave him an opportunity to present this branch of Christian work in a way and before a great audience that will mean much in popularizing the Y. M. C. A. at the very outstart among the 5,000 University students and the faculties. Not only did Mr. Bryan speak to big audeinces, but at least two of the leading city papers—one Spanish and the other English—printed his address on the "Prince of Peace" in full and sent it out over this Republic and to many parts—in the capitals of the Provinces and the hundreds of other towns and villages of these countries, where it will be read with an interest that those who do not know the state of mind here can hardly appreciate."

DENOMINATIONAL DISTRIBUTION.

Some Census Bureau Comparisons.

The following comparisons appear in the Census Bureau's report on religious bodies for 1906: The aggregate number of 32,936,445 communicants or members of all religious denominations in continental United States was reported for 1906. Of this grand total the various Protestant bodies reported 20,287,742 and the Roman Catholic Church 12,679,142.

For purposes of comparison the census authorities divided the principal cities into four classes, those having in 1900 a population of three hundred thousand and over constituting the first class, those of from one hundred thousand to three hundred thousand forming the second; those of from fifty thousand to one hundred thousand making the third, and those of from twenty-five thousand to fifty thousand forming the fourth class.

Of the Protestant aggregate there were 1,478,145, or 7.3 per cent in the first-class cities, 4.7 per cent in the second, and 7.4 per cent in the third and fourth classes combined, while 80.6 per cent were outside the principal cities.

Of the Roman Catholic Church's total membership there were 3,375,453 or 27.9 per cent in first-class cities, 1,361,132 or 11.3 per cent in the second, 1,570,944, or thirteen per cent in the third and fourth classes combined, with 5,771,613 or 47.8 per cent outside the principal cities.

It is seen, therefore, that the number of members of the

Roman Catholic Church reported in cities of the first class was considerably more than double the number reported by all the Protestant bodies, while outside of the principal cities the number reported by the Catholics was only a little over one-third of the number credited to the Protestants. It is pointed out in the report that the strength of he Protestant bodies, as compared with the Roman Catholic Church, is greatly understated.

Only two of the Protestant bodies reported a majority of their membership in the principal cities, namely, the Church of Christ, Scientist, 82.6 per cent, and the Protestant Episcopal Church, 51.2 per cent; while of the membership of the Jewish congregations, 88.7 per cent are in the principal cities, and of the Eastern Orthodox Churches 70.7.

Of the total number of communicants or members reported for the principal cities by all denominations, 6,307,529, or sixty per cent, belonged to the Roman Catholic Church, and 3,935,341, or 37.4 per cent, to Protestant bodies.

Comparison with the report for 1890 shows that in general there has been an increase in the proportion of communicants or members in the principal cities as compared with those outside of these cities. In 1906 the percentage of the total number of communicants in these cities for all denominations was 31.9 as compared with 25.7 in 1890.

Of the total number, 10,511,178, of communicants or members in the principal cities in 1906, there were 7,343,403 or 69.9 per cent reported by the thirty-eight cities of over one hundred thousand population, and, of these, 2,432,630 or 33.1 per cent, belonged to Protestant bodies and 4,736,535, or 64.5 per cent, to the Roman Catholic Church. The latter denomination had in these cities about 75.1 per cent of its entire membership in cities of over twenty-five thousand inhabitants.

In thirteen of the cities more than one-half of the communicants or members reported belonged to Protestant bodies, while in twenty-three the mapority belonged to the Roman Catholic Church.

The cities showing the largest proportions of Protestant communicants are Memphis, 84.4 per cent; Toledo, seventy per cent; Washington, 66.9 per cent; Kansas City, Mo., 66.2 per cent; and Indianapolis, 62.1 per cent.

The cities showing the largest percentages of Roman Catholic communicants are Fall River, 86.5 per cent; San Francisco, 81.1 per cent; New Orleans, 79.7 per cent; New York, 76.9 per cent; Providence, 76.5 per cent; St. Louis, 69 per cent; Boston, 68.7 per cent; Chicago, 68.2 per cent; and Philadelphia, 51.8 per cent.

In the five leading cities the proportion of communicants to population was: New York, 44.7 per cent; Chicago, 40.7 per cent; Philadelphia, 38.8 per cent; Boston, 62.6 per cent; and St. Louis, 46.6 per cent. It is stated that, in general, cities which have a relatively large Roman Catholic population show a higher percentage of Church members than cities in which this body has a comparatively small representation. In Fall River, 86.5 per cent of the total number of members reported were Roman Catholics, and the Church membership represented 67.8 per cent of the population, while in Memphis, where 84.4 per cent of the communicants reported belonged to Protestant bodies, the church membership was only 30 per cent of the population.

MOVING PICTURES AND HEALTH.

By W. F. SOUTHARD, M. D.

Are moving pictures injurious to the eyes, nervous system and general health, is a question which should be of paramount interest to the medical profession.

We cannot ignore the fact that the moving-picture has come to stay; everywhere it has taken a surprising hold on the people. No class, age or sex is free from its fascination. The unfolding of the drama of human activities viewed on the screen in life-like manner appeals to us all just as when we see a play on the stage. The only thing lacking to complete the illusion is the living speech and that is even a partial success. Curiously enough, applause from the audience is frequently given, always spontaneous, a tribute to the successful development of the plot; not as in a play on the stage where it is given to the actor.

It has been only a few years since moving-pictures were but an incident in the program of the vaudeville theatre. Subjects for portrayal were, as a rule, ordinary and commonplace, and, fortunately, occupied but a few minutes of time. Films were so full of imperfections that there was more discomfort than pleasure in looking at them.

Within the past two or three years a great change in this industry has taken place, due to improvement in the films, the mechanism, the character of the scenes and the small fee charged to visit a show wholly devoted to moving-pictures. Theaters have sprung up in every city, town and hamlet, which are crowded from the time they open, usually at noon, until they close at midnight. We can readily believe that nearly $60,000,000 have already been invested in this form of amusement.

Unlike a few minutes exposure of the eyes to the moving-pictures, as is the rule in vaudeville theaters, they may in these cheap theaters be exposed from one to two hours continuously. When new films are shown many in the audience frequently remain to see them a second or even a third time.

My attention was first drawn to the subject of the effect of moving-pictures on the eyes, from seeing an unusually large number of cases of apparent eye-strain, accompanied with more or less visual disturbance, usually of a physical character, which did not at the time seem to me to be due to errors of refraction, usually seen in cases of typical eye-strain.

The most pronounced symptoms recorded were, frontal headache, watering and burning sensation of lids, at times a feeling of sand under the lids, momentary blurring of vision for all distances, lassitude, nervousness and even physical exhaustion. In two or more cases a strong desire to sleep was experienced, the constant motion of the picture appearing to act hypnotically on the observers.

The symptoms above noted are, it is true, found in varying degrees of intensity in stenographers, typewriters, accountants, sewing women, in fact among all who are obliged to use their eyes continuously at the near point, but there is a history of gradual development of these symptoms

which are fairly significant of eye-strain due to error of refraction.

In cases of visual disturbances from prolonged exposure of eyes to moving-pictures, there may be but very slight error of refraction, too little to account for the strain of symptoms which I have found present. Moreover, these symptoms develop rapidly, following very soon after prolonged exposure of eyes to the moving-pictures and are very quickly relieved after rest. A good illustration of this is that of a boy, ten years of age, recently brought to me, suffering with extreme nervousness and muscular spasm of the face and eyelids. He was sent to me for examination of his eyes as it was thought that the cause was error of refraction. The boy is a fine, healthy youngster, unusually strong, and bright for one of his age. Questioning the boy's father regarding the length of time since he first noticed this muscular twitching, he said only two or three weeks, soon after their arrival in San Francisco.

I soon found that this boy was almost crazy over moving-pictures. He has been to see these pictures anywhere from two to three times daily. Lately he has become quite excited over those which are usually called blood-and-thunder scenes. According to the father, the boy talks of nothing else, is in fact, interested in nothing else but these pictures.

Careful examination of the boy's eyes under atropia failed to show any appreciable error of refraction. I informed the father that his son was suffering from nervous strain due to prolonged exposure of the eyes to the films as well as to the character of the scenes which he saw.

The boy's father was instructed to keep his son from these shows and return in two weeks. At that time he was very nearly free from muscular twitching. A few weeks later recovery was complete.

Recently a patient, the proprietor of one of these moving-picture theaters, came to me with a severe attack of iritis which was indirectly, at least, due to prolonged exposure of his eyes to the rapid motion and intense sparkling seen on the screen, it being his custom to daily examine all films before showing them to the public. He had been conscious of pain in his eyes for several days before coming to me for relief. While it is possible that this prolonged exposure did not of itself cause iritis it certainly was a contributing factor. For many weeks after the attack of iritis had passed away he could not look at these pictures with any comfort or pleasure.

Several patients have stated that hey had severe headache, dizziness and nausea when looking at these pictures or soon afterwards. Two have stated that they were obliged to leave the theater for the open air to obtain relief.

These cases markedly resemble that form of neurosis usually called car-sickness or panorama headache.

Having become impresed with the idea that prolonged and frequent exposure of the eyes to moving pictures are productive of serious disturbances to the visual centers and nervous system, I made, during the course of a year, many visits to these shows for experimental purposes.

In San Francisco and neighboring towns I visited all sorts of places in large and small halls, some well and some very poorly ventilated. My personal experiences may be of some interest to the reader and I give them for what they are worth.

I found, after ten or fifteen minutes of continuous looking at the pictures that there was a desire to close my eyes for a few moments to rest them. This unpleasant sensation in the eyes was greater or less according as I was near to or at a distance from the screen. At the extreme rear of the room, while I did not feel these sensations so strongly, the effect was unpleasant if I kept my eyes on the screen for any length of time. Going out into the daylight, intense irritation was felt for several minutes; relief followed after gently massaging the closed lide with my fingers.

On more than one occasion I noticed distinct flashes of light before my eyes. Retinal irritation seemed to be more noticeable in left than in right eye.

Early in June, 1909, I discovered a large fixed translucent opacity, crescent in shape, in my left visual field. I made many drawings of this opacity during the succeeding ten days; but very little change was observed, excepting that the edges became more fringe-like.

Later in July while in Alaska, I suddenly perceived one marked change had taken place; the opacity had disappeared; in its place the whole of the left visual field was filled with minute translucent dots. Visual acuteness normal. Both fields normal. Even with both eyes open I could see these dots in the visual field. Early in August I discovered one day that the field was clear. No trace of these minute dots remained. Since then there has been no return of this phenomenon.

Several times in the early part of the year, unusually severe headaches followed in from one-half to an hour after visiting these moving-picture shows.

I have found on questioning patients who have astigmatism that their eyes are apt to be sensitive to light and rapid movement of objects. The cases of car-sickness I have seen have always been in persons having marked error of refraction, usually astigmatism in some form. My advice to such persons is to rarely visit moving-picture shows.

Further experiments showed that within ten or fifteen feet of the screen the motion of the film is very marekdly seen. At the back of the room, while the effect of the movement of the film is not astroublesome, the flashes of light or sparkling, so frequently noticed, is just as unpleasant. This is particularly annoying in old and worn films, sometimes this is due to imperfections in the reel or shutter.

Views of landscapes taken from the end of a train giving the sensation of objects approaching the observer are particularly disagreeable to many people, even causing nausea.

And on questioning a large number of friends and acquaintances on this subject that there is an almost unanimous verdict that a more or less disagreeable sensation in the eyes is always experienced. Not a few have stated that they had left off going to see moving-pictures on this account.

I have also pretty well determined that those who have fairly high degrees of error of refraction, especially those having astigmatism, are the worst sufferers. Correction does not, even in my one case, serve to lessen the disturbance. Accommodative effort is constantly being brought into action, more especially when one sits near the screen. Myopes do not seem to be as greatly affected as do those having other forms of refraction errors.

One of my patients, a lady having compound hyperopic

astigmatism was obliged to discontinue going to these shows as she was obliged to go out of the room after a few minutes on account of extreme dizziness and nausea.

A word should be said as to the effect of these moving-picture shows on the general health.

Many of these so-called theaters are nothing more than rooms long and narrow, originally designed for stores. The inclined floor usually put in brings the rear seats very near to the ceiling. The air is always foul; this is not strange when we understand that there is a continuous performance from ten to twelve hours. There is but little time for thoroughly ventilating the room during the hours of the show. The electric fans do not appreciably purify the rooms, as any one can discover by going in after the show has been going on for two or three hours. Carbon dioxide gas is being thrown off into the room much faster than it is being displaced by fresh air.

There is a great amount of dirt constantly being brought in from the street. In some of the poorer classes of halls the audience is anything but cleanly. Here they remain for one or two hours, breathing and rebreathing the foul air created by themselves and others. The floors get very dirty and are not cleaned until the following morning. Spitting on the floor by men and boys is a constant habit. The so-called better classes of theaters are not so much better, considered from the health standpoint, for in them the air gets stale, causing one to feel very languid and sleepy. If those who are in these places for an hour or more become ill is it not fair to presume that those who are several hours in this atmosphere, like the operator of the films and those employed about the room, are in even greater danger? I have recently learned of several instances of break-down in health among operators of films. They are particularly exposed, as they work in a small, heated room with but little, if any, ventilation, where the foul, heated air rises from the audience to their room.

In large cities, among the poorer classes, even greater care must be taken, for cleanliness of person is not the rule, exhalations from bodies and unclean clothing must rapidly poison the air.

As foul air, dust containing micro-organisms, especially the tubercle bacilli, is inhaled by the audience, why should we not expect the health to become affected?

To my mind it is particularly dangerous to children. I have frequently seen mothers in these places with infants in their arms.

I believe there is no question but that stricter supervision will have to be given to these places, compelling better ventilation and cleanliness.

What methods are to be taken to lessen the dangers to the health and nervous system is not for me to say as this is a subject that must in due time be taken in hand by boards of health.

Physicians can, however, advise patients, friends, and acquaintances not to go to these moving-picture shows very often; especially not to remain more than half an hour, and to sit as far back in the room as possible. Ventilation, cleanliness, etc., must be regulated by law. A room should not be used continuously over two or two and a half hours without thorough ventilation and cleansing. Halls should be disinfected daily.

CHRISTIAN ENDEAVOR NOTES

June 26—Money, Men and Prayers: Three Great Missionary Needs. 2 Cor. 8: 1-9; Mt. 9: 35-48.

Rev. Arthur B. Patten.

A great need is always a challenge to our manhood. Either our money will go with our manhood, or our manhood will go with our money. We should not deify money nor despise it; we should put it into life; we should put our own manhood into geting money and into giving money; we keep our manhood by getting our money honestly and by giving it wisely and well.

We have a noble opportunity of honoring God and helping men through the seven benevolent societies of our own church. Here are so many well organized and approved avenues for doing good. These societies are efficient in their methods and economical in their administration. They open so many channels of Christian power from our very doors to the fields and frontiers of urgent need. We may well be devoutly thankful for these seven ministries of life ready to our hand to enable us to unite our generosities in beautiful co-operation.

We ought to know the individuality and the work of each of these societies even as we know our own business; in fact, we ought to make the work of each a part of the business of our Christianity. How much thought and study are we giving that we may show ourself approved in these important stewardships? How much thought and study do we give to the question of putting a fair portion of our means or of our incomes into these ministries? Do we give our money intelligently, systematically, and generously?

The call is above all for men and women to meet the needs of other men and women. This is no impersonal problem. On the fields and in the mission schools man meets man and woman woman. It is life for life—the life of the more favored for the life of the less favored. In our giving churches, too, this is a personal problem. We must make it vitally so by renewed study and sympathy, until we can put ourselves in the less favored people's place and appreciate in terms of real manhood and womanhood our opportunity and their need.

Behind all and through all must breathe the loving urgency of prayer. Prayer will keep us in the Spirit and it will bring us near to the common Father. All true prayer must follow the model given us by the Master of prayer. It must begin with the Fatherhood that overarches all men, and then proceed to the brotherhood of the coming kingdom.

Prayer must awaken the child in us; but it must also arouse the brother in every one of our hearts. When prayer becomes the soul's sincere desire not only for itself, but also for its brothers, then treasure and time and talent will pay but their tribute of good will for man. When prayer becomes the soul's sincere desire not only for itself, but also for its brothers, then treasure and time and talent will pay out their tribute of good will for man. Every sincere desire will become a sincere devotion.

We need "more purpose in prayer." Certainly we should pray for missions and for missionaries; but we

should also pray for ourselves that we may both desire and do. We need to study ourselves into intelligence and appreciation; and then we need to pray ourselves into consecration and generosity.

THE REFORM LEAGUE.

G. F. Tufts, Superintendent.

The Reform League of California has for its State Central Committee, Dr. G. G. Eldredge, Dr. E. D. McCreary, Dr. S. D. Hutsinpillar, Judge B. W. Badger, Prof. W. B. Herms, Prof. W. P. Bentley, Prof. F. E. Morgan, Mr. A. W. Naylor and Dr. G. L. Tufts, all of Berkeley for the sake of convenience in planning the work. Dr. Eldredge was elected chairman, Prof. Herms secretary, Mr. Naylor, the president of the First National Bank, was made treasurer and Dr. Tufts was elected State superintendent.

The Reform League will seek three improvements in our State laws: 1. To strengthen the Walker-Otis law against race gambling by making "oral betting" illegal. 2. To amend the statutes so as to stop prize fights. 3. To close all saloons in the State on Sundays. To accomplish these ends the League will aim to organize the good government forces in each county in behalf of the nomination and election of candidates to the Legislature who can be counted upon to support moral legislation.

The Reform League will undertake to assist any municipality in its local work against all moral and social vices. Improper moving picture shows are corrupting our youth. Impure literature and obscene pictures are poisoning their minds. Cigar slot machines, Sunday pool rooms and the open saloon are promoting gambling, Sabbath-breaking and drunkenness.

The superintendent, Dr. Tufts, has been asked by the Lord's Day Alliance of America to accept a commission appointing him as the agent of this international organization for the State of California. In this way the League will have an agency at Washington, D. C., through which to obtain any federal legislation that concerns this Pacific Coast. Already the Reform League has applied to the national office of the Alliance to use its efforts to prevent the opening of exhibits on Sundays at the proposed Pacific-Panama Fair and the sale of liquors. The Alliance brings things to pass as few organizations do. The Reform League of California, with its headquarters at Berkeley, solicits the hearty co-operation of all interested in the moral uplift of the Golden State.

NOTES AND PERSONALS.

The California Christian Endeavor Convention will be held in San Jose this year, July 2-4.

Rev. Wm. H. Scudder will be able to act as supply on Sunday, June 26th. Address, Petaluma, R. F. D. No. 3.

Readers of The Pacific contemplating a trip to Lake Tahoe will find Al Tahoe one of the most desirable places at which to stop. This resort is owned by Mr. A. R. Sprague, a member of the Congregational Church of Sacramento, who gives it his personal supervision.

The meeting of the Congregational ministers of San Francisco and vicinity will be in Berkeley next week, and the paper will be by the Rev. Walter Frear on "The Consciousness of Power in Jesus and His Disciples."

The last weekly bulletin of Mayflower Church, San Francisco, contained a mention of Judge Wilbur of Los Angeles, who is a candidate for the Republican nomination for Justice of the Supreme Court: In part it was: "If Judge Wilbur is elected he will make good. He is the high, strong type of American Citizen; fearless, clean and aggressive."

The Rev. Dr. I. C. Meserve, of San Francisco, has been called to the new Congregational work at Oneonta Park, South Pasadena, and will take charge the first of July. It is a promising field to which he has been called. Oneonta Park is a beautiful residence district on the electric line between Pasadena and Los Angeles, and has every promise of rapid growth. Dr. and Mrs. Meserve will be greatly missed from the Congregational fellowship of San Francisco and vicinity.

THE UNION MEETINGS DISCONTINUED.

The monthly union meetings of the ministers of San Francisco and vicinity will be discontinued and the old arrangement of having a union meeting once in three months will rule again. The monthly meetings were inaugurated immediately after the Laymen's Missionary Convention. The thought was to hold the meetings especially for the consideration of missionary subjects. It was with such an understanding as this that Dr. Geo. C. Adams accepted the chairmanship for the first six months, and Dr. Clampett the secretaryship. There has been a disposition on the part of some to make the meetings serve a diversity of purposes, instead of leaving these to the denominational meetings where they belong, if at all. Some think it to be the province of these meetings to give hearing to all manner of interests and to pass resolutions thereon; others are of opinion that such things should have no place therein. This difference of opinion led to a lack of interest. Further, it was found difficult to unite on the time for meeting, some not wishing to give up the forenoon hour for that purpose, favoring an afternoon meeting; on the other hand others did not think it advisable to have two meetings, a denominational one in the morning, and a union one in the afternoon; and so, all in all, the result has been a disbanding and a return to the old plan of a union meeting about once a quarter, on the fifth Monday of the months having a fifth Monday.

It is, in our judgment, often enough to hold a union meeting. There never has been much interest in the union meetings, and three or four times a year will be sufficient to keep alive the spirit of fellowship.

TEDDY UNT ME UNT GOTT.

(A Revision.)

Der Kaiser of dis Vaterlandt
Unt Gott on high all dings commandt—
Eggsept, of course, you understandt
Dere's Teddy.

It used to be dot me unt Gott
Could run der vorldt as vell as not,
But now of help ve get a lot
From Teddy.

Who told us two unt two makes four
Unt neffer either less or more,
Unt all about our ancient lore ?
Vy, Teddy.

Who saidt to me, "I like you, Bill"?
Who helped me not to keep right still
Unt talk of animals to kill?
Dot Teddy.

Who told me vat mein army needs
Unt how vords doesn't count mit deeds?
Who talks unt talks der vile he reads?
Dot Teddy.

Who told me tings I neffer knew?
Who told me vat I ought to do
Unt how to say "Dee-lighted!" too?
Dot Teddy.

Dere iss no bleak and lonesome spot
Vich ve don't cheer—I tell you dot!—
Der vorldt iss bossed by me unt Gott—
Unt Teddy.
—Jefferson Toombs in Harper's Weekly.

Among the Churches

CALIFORNIA.

San Lorenzo.—The rooms in the rear of the church used for Sunday-school and lecture purposes have been repapered and painted and otherwise renovated and improved.

San Francisco, First.—Dr. Adams and family will spend a few weeks with relatives on a ranch near Cazadero. The Doctor will return to the city each Saturday for his pulpit work on Sundays.

Oakland, Pilgrim.—Rev. W. Elsworth Lawson, pastor of Pilgrim Church, will take his vacation during the month of July. He proposes to employ his time by attending the summer session of the University, working in philosophy and English literature.

San Francisco, Mayflower.—Last Sunday evening eleven persons were received into membership on confession. Two of our boys who have built up an independent newspaper route of more than one hundred subscribers have cut their list down in order to get to church on Sunday mornings.

San Francisco, Green Street.—The Rev. E. L. Walz of the Green Street Congregational Church went East the first of this month expecting to be gone about three months. Mrs. Walz will spend most of the time of his absence at Cloverdale. The work at Green Street is in charge of the Rev. J. P. Ratzell while they are away.

Nevada City.—The 37th anniversary of the pastorate of the Rev. Josiah Sims of Nevada City was celebrated Sunday, June 5. The church has only one member now who was a member when Mr. Sims took charge thirty-seven years ago—Mrs. Henry Richards. Four persons were present on this anniversary occasion who heard him preach his first sermon as pastor on the first Sunday in June, 1873. Mr. Sims has been prominently identified with many influential interests. He served twice in the Legislature as assemblyman from Nevada county. While in the Legislature he was the author of the measure providing for the establishing of the Reform School at Whittier. The remarks by the pastor on this anniversary occasion were very touching and impressive, and the services will be long remembered. The church was filled to overflowing.

Los Angeles, First.—Those who attended Children's Day exercises at this church came early and stopped in the foyer to examine the exhibit of Manual Work from the Junior and Primary grades. From the Junior department were maps of Palestine and of Paul's journeys in water-colors and in dough-relief. Also illustrated books of the Life of Christ, in three periods, and of Heroes of the Faith, the stories being written in the language of the children. The beautiful illustrations were evidence of painstaking search and careful selection. There were Rainbow Books in illuminated text, containing the names of the books of the Bible, in sections, and the meaning of the books. Also beautiful illustrated books of hymns, one of those containing "America" being the most profusely illustrated and most beautiful. From the Primary were "The Child's Book of Stories," which were books filled with the names of stories and pictures drawn by the children illustrating them. Also books of illuminated text, of hymns, Bible verses and subjects such as the Sabbath, praise, worship and others. At the exercises diplomas were given to eight from the Beginners', twenty from the Primary and eighteen from the Junior grades. Of these forty-six, eight were Syrian and Armenian children. Bibles of the American Revision were presented to the last two grades. There were no graduates from the Intermediate department. This department is almost a new thing in the city, and superintendent and teachers had to outline most of their work themselves. And they did it thoroughly. In addition to the Bible they have taken up the two subjects, "How We Got Our Bible," and Church History. Concerning the excellence of the Manual Work, we can mention that Miss Brockway carried some samples from all lines of that work to the convention at Washington, and that representatives from three states asked her for some of the samples to carry home and show to Sunday Schools under their supervision. Also that the Dietz Publishing Company of Chicago spent two hours copying them. Each grade and the Senior department carried a banner. The Primary banner bore, over a rosebud, the legend, "And God Made a Garden." In the examinations the children spoke distinctly and sung their songs with animation. Eight children were baptized. In the midst of all this joy and enthusiasm, the presence of the beloved pastor and his little sermon to the children were greatly missed. M. S. T.

MRS. ELECTA LAFFERTY.

Mrs. Electa Lafferty, a life-long and faithful worker in the Master's vineyard, entered into the larger life of the Kingdom, on Monday, May 23, and the funeral services were conducted at the home of her daughter, Mrs. Morris, 170 Ninth St., Oakland, on Wednesday, the 25th, by Rev. L. L. Wirt. Dr. McLean as an old friend and former pastor, took part in the service, speaking of Mrs. Lafferty's fine social and intellectual gifts. He beautifully suggested that now she had graduated from the High Sshool of life and was entered upon the larger, the University life.

Mrs. Lafferty was a graduate of Oberlin and in 1849 was called to do missionary work as a teacher among the Indians of Minnesota. There she met and was married to Robert M. Lafferty, a fellow missionary teacher and for a number of years they continued their labors among the Indians together. Before leaving for Ohio, they buried their first-born child, a little four-year-old girl, making the casket and grave with their own hands and conducting a service of hymn and prayer with no assistance from any other person. Mrs. Lafferty was an old subscriber to The Pacific, a member of the First Congregational Church of Oakland, and a constant friend and tireless helper of Home and Foreign Missions. One of her last wishes was with reference to a little bequest for the Mission work of the Church.

She was a bright, sweet, ever-growing woman, and though within a few days of being eighty-six years old, was eternally young. A lifelong witness to the power of Christ, in the life of the human. She said, "I love the Lord, and feel there is a place for me in His growing kingdom."

WOMAN'S BOARD AND WOMAN'S HOME MISSIONARY MEETINGS.

The quarterly meeting of the W. H. M. U. and the first annual meeting of the Northern California branch of the W. B. M. P. were held as previously arranged, in San Jose and Saratoga, June 2nd and 3rd. Those who attended and took part in them feel that the experiment of holding this two days' session, and holding it away from the Bay cities, was a success. It is certain that the meetings of the second day did not suffer, for they were, if anything, more largely attended than those of the first. The inspiration of direct contact with what for the local church too often seems a piece of denominational machinerey for extorting money from individual members, is always most helpful—and helpful on both sides, and though perhaps the particular churches visited in this case do not need the experience as much as some, it was nevertheless very valuable.

We were fortunate in the material for the programs. The regular reports, which showed very satisfactory conditions, took up the first part of each session. At the Home Missionary meeting, Miss Taber of the Northern California Indian Association told of the present status of Indian work in the state with special reference to conditions in Modoc county, where the A. M. A. and the California Home Missionary Society are planning to start a mission. Mrs. Yocum gave vivid pictures of the work abong the mountain whites, from her own varied and interesting experiences among them, and Mrs. Singer read a paper on general lines of work.

At the Foreign Missionary meeting next day, Mrs. Hinman and Miss Wilson both spoke briefly in the morning session. Dr. Tenney gave the greetings and message of the American Board, and in the afternoon Rev. Mr. J. C. Perkins of Aruppurottai, part of whose work is supported by the W. B. M. P. spoke on darkness and light in mission work in India. He was followed by Miss Joey Denton, who told of her recent visit with her sister, Miss Denton, of Kyoto, and especially of the abandonment of the old girls' dormitory of the Doshisha, the plans for the new one, and the busy time of transition that has followed the long anxiety and uncertainty over the possibility of making the change. When we are told the old building was so unsafe, the carpenters who took it down were amazed no accident had occurred, we are again reminded how many more risks and sacrifices our missionary representatives undertake for us than we ever dream of undertaking for them.

The meetings closed in time for delegates to return to their homes Friday evening. Indeed one large point for commendation regarding both sessions is that the programs went through on time.

Although not a profoundly notable or thrilling conference, it may surely be considered to have been helpful, healthful, and hopeful.

OBSERVATIONS.

Montana is a large state—great in area and rich in resources. Called the "Treasure State," it is inviting multitudes to the conquest of its mines and to find homes in its great stretch of unoccupied territory. Many are coming; homesteads are being taken; new communities are forming, and some good-sized towns are already aspiring to become metropolitan centers. Butte still holds the lead, but Great Falls wants but a few years before it is said another Spokane will be realized. And Billings believes that ere long its prominence as a jobbing center is to be known throughout the land. Missoula, west of the mountains, beautifully located on either side of the river by the same name, and the seat of the State University, has ambitions and one day expects to be the distributing metropolis of a rapidly settling region.

Congregationalism had its beginnings at Billings, and has had a rather slow development. Still, we rejoice in churches in several leading towns—Billings, Livingston, Helena, Missoula and Great Falls. Within the last three years considerable advance has been made, and in several of the new communities we are represented. New churches are in process of building, and Supt. Powell estimates twenty-five more in the next two years, with a probable like addition in the two years following.

The Observer had a delightful Sunday at Missoula, where for three years Rev. Dwight S. Bayley has been pastor, leading the church into self-support and having the satisfaction of receiving a goodly number to fellowship. He is about resigning, and thus opening a field of great possibilities for some successor, who let us hope will be equal to the opportunity. In ten years we ought to have a commanding church in this prosperous city. Among the present members are Mr. and Mrs. William Greeley. He, the efficient representative of the national Forestry department, is the son of Rev. Frank N. Greeley, so well known to readers of The Pacific, while Mrs. Greeley was the oldest daughter of our lamented brother, Rev. H. A. Jewett.

Sadly enough, she was called to Berkeley just as the Observer arrived, and while thus deprived of her greeting, which I am sure would have been cordial, he was assured of the large place she has in the esteem of the people, both she and Mr. Greeley being spoken of as important factors in our young but growing church.

At Great Falls, Rev. E. E. Flint, formerly of Fitchburg, is the efficient pastor. Finding on arrival slightly more than a year ago a company of loyal Congregationalists in a small and wholly inadequate edifice, he laid his plans at once for a fine new structure, and under his masterly leadership, Great Falls is erecting a $30,000 stone building on one of the most desirable corners in the resident district. Sunday, May 29th, the corner stone was laid, and though the weather was somewhat forbidding, friends gathered in fair proportions and words peculiarly fitting were spoken by the pastor. Though some help must necessarily come from the Church Building Society, Great Falls is so strong that the most of it will be a loan which is to be promptly returned as the days go by. A promising investment this, for ere long under such administration as is given by Mr. Flint, this church ought to and doubtless will, get under the great denominational burdens and provide a fair share of financial strength for all our missionary enterprises. In the morning a sermon was preached by the pastor in line with Memorial Day, many old soldiers being present. Fitting words were spoken, and the impression was happy indeed. In the evening an illustrated lecture on "Pilgrims of the West" was heard by a congregation filling the house, and the largest offering in the history of the church for the Building Society was made.

Billings has one of the finest properties in the state—indeed its site is almost too large considering the expense involved in caring for the same. A brick church edifice and a frame parsonage stand upon a part of the lot, charm to both being added by the beautiful green lawn. Some day a new and more modern structure will adorn the corner, and possibly a manse in harmony therewith. Rev. Dr. Fritsch, a young man, graduate of Chicago Seminary, at one time in the Evangelical fold, is the indefatigable pastor. His congregations are large, filling the auditorium on Sunday mornings, and frequently in the evenings. He conducts a monthly paper, called "The Billings Congregationalist," and is busy in many good works for the unbuilding of the church and the community. Special interest has recently been given to the raising of $100,000 for the Polytechnic School, just on the edge of the city. Our Educational Society loaned for a week Dr. Clifton of Chicago—and this sagacious Secretary rallied the townspeople to such a degree that over $80,000 was in sight when your correspondent left the city. Dr. Clifton spoke impressively in our church, and his genial ways made many friends. Presiding over this new enterprise are the Eaton brothers from Iowa, and already they have formed a Congregational church, not, indeed, in their house, but in their school. About Billings are several smaller churches, some a few years, others just formed and forming. They are well located, their leaders efficient, communities growing, and the outlook promising. As the traveler interested in the Kingdom goes about in these settlements but of a day, yet giving reason for great things in the future, he can not but be impressed with the opportunities for home missionary work, and the need there is for the largest practical co-operation on the part of men and women in our already established churches. If America is to be won to Christ as essential to bringing the world under His sway, this is no time for retrenchment, but rather for increased gifts to those agencies which have for their object the sowing of the seed, the organizing of churches and the housing of flocks now shelterless.

OBSERVER.

MT. HERMON, 1910.

Mount Hermon is now in the beauty of its early dress. June is the most delightful month of the year in the Coast hills. This is especially true at Mount Hermon, where Nature is so lavish with her gifts.

The Season Assemblies begin with the Epworth League Institute, June 20-26. The Bible Institute, Christian Endeavor special days, the Federate School of Missions, Hours of Song, and Sunday School Institute of Methods follow in succession during July. This year for the first, the programs run into August also.

There are two vacation revivals in California determined by the children and the public schools. July is the vacation month of the immediate Coast line, while July and August are periods of vacation with the people of the interior valley.

Mount Hermon is seven miles inland from Santa Cruz, so that the colder sea winds are modified, while the people can be at the sea during the day, if they wish. This fact is drawing an increasing number of people to come there who have been going to the seaside for their outing. The August programs contain a full course of Bible teaching, lines of Mission and practical service. The Zayante Indian Conference and the temperance sessions conducted by the State W. C. T. U. are strong attractions. There is nothing at Mount Hermon of greater interest than the Indian Conference.

The year promises many things of rare value in its vacation rest and program features.

THE HOME

CHURN SLOWLY!

A little maid in the morning sun
Stood merrily singing and churning,
"Oh, how I wish this butter was done,
Then off to the fields I'd be turning!"
So she hurried the dasher up and down
Till the farmer called with half-made frown:
"Churn slowly!"

"Don't ply the churn so fast, my dear,
It is not good for the butter,
And will make your arms ache, too, I fear,
And puts you all in a flutter—
For this is a rule wherever we turn,
Don't be in haste, whenever you churn—
"Churn slowly!"

"If you want your butter to come nice and sweet,
Don't churn with a nervous jerking,
But ply the dasher slowly and neat—
You'll hardly know that you're working.
And when the butter has come you'll say,
'Yes, this is surely the better way'—
"Churn slowly!"

Now, all you folks, do you think that you
A lesson can find in butter?
Don't be in haste, whatever you do,
Or get yourself in a flutter.
And while you stand at life's great churn,
Let the farmer's words to you return—
"Churn slowly!"

—Ex.

THE HABIT OF NOT FEELING WELL.

Few people realize that their ailments are largely self-induced, says "Success." They get into a habit of not feeling well. If they get up in the morning with a slight headache, or some other trifling indisposition, instead of trying to rise above these conditions, they take a positive pleasure in expatiating upon their feelings to any one who will listen. Instead of combating the tendency to illness by filling the lungs with pure fresh air, they dose themselves with "headache tablets," or some patent specific "warranted to cure" whatever they think they are suffering from. They begin to pity themselves and try to attract pity and sympathy from others. Unconsciously, by detailing and dwelling upon their symptoms, they reinforce the first simple suggestion of illness by a whole army of thoughts and fears and images of disease, until they are unfitted to do a day's work in their homes or offices.

It is said that man is a lazy animal. We are all more or less prone to indolence, and it is the easiest and most natural thing in the world for young people to accustom themselves to lying down or lounging on a sofa because they think they are tired, or not well. Much of so-called "invalidism" is simple laziness, fostered and indulged in from childhood. There is a great danger that girls who are delicate while growing up, and lounge around the house and lie down whenever they feel the least bit out of sorts, will form a habit of invalidism when they reach maturity. How often do we see such girls "brace up" at once whenever anything happens which interests or excites them! An invitation to a reception or concert, or any other pleasant social occasion, acts like a tonic. For the time being an instantaneous cure is effected. They are as well as anybody—until after the entertainment.

THE WICKEDNESS OF WORRY.

1. Worry cultivates doubt of God's great promises for emergencies, thus beclouding true Christian faith.

2. Worry continually proclaims that doubt to others, thereby dishonoring God before the world.

3. Worry inspires a spirit of complaint and unkindly criticism, which is ruinous to church and society.

4. Worry cultivates ill-temper, and sours disposition, thus destroying usefulness.

5. Worry poisons the blood, thus tending to all forms of disease, from nervous prostration to the most malignant cancer.

6. Worry at length will disintegrate the brain cells, and so our asylums are crowding at a fearful rate.

7. Worry kills more than war and intemperance combined. "Whoso trusteth in the Lord, happy is he." Oh, the wickedness of worry, in the face of all God's promise for every Christian emergency!

Young People

KATHERINE'S INSPIRATION.

Billy was not in the least similar to his sister Katherine. From the beginning they had been no more alike than a thimble and a pincushion.

"It is everything to know how to manage a baby," Katherine's mother used to tell the neighbors. "Now, my little girl puts her blocks away when she is through playing with them; she never destroys anything; she keeps her picture books in one corner of the bookcase always, and does exactly as I have taught her to do. There is nothing like training babies to be neat and orderly from the time they begin to walk."

Then Billy came. Mother trained him as she had trained Katherine; but Billy was different—and the neighbors laughed. Billy's blocks and playthings were strewn all over the house and yard; his picture books were as likely to be found in the corncrib as in the bookcase. Even Billy's clothes never stayed on properly. That boy upset all of mother's notions regarding the training of babies. And when Barbara, Elizabeth and Richard came a few years later, they were repeatedly cautioned to pattern their conduct after sister Katherine instead of brother Billy .

On Easter vacation when Katherine was 12 and Billy 10, they both found themselves face to face with disagreeable tasks. Their home was in the country, on a farm—a fact Billy often regretted. Town boys were not obliged to drive cows to pasture and go after them at night, nor to be continually dodging a multitude of duties connected with the garden, fruit trees and melon patch. Town children were probably never compelled to sprout potatoes during the spring vacation, when all out-of-doors was calling to a boy from the pond, the woods, the meadows and the river.

To sprout three bushels of potatoes in the cellar was Billy's task. Instead of beginning his work on Monday morning of vacation week, he sat down on the back steps to realize how much he dreaded going down cellar to even touch a potato. Billy approved of the vegetable cooked and on the table. Tuesday, Wednesday and Thursday the boy shirked his task in a manner most characteristic.

"See here, young man," his father remonstrated on Friday afternoon, "I am beginning to wonder what kind of citizen you are going to make when you grow up. Now, I'll give you fair warning. Unless every one of those potatoes is sprouted by Saturday night, you'll pass the Fourth of July in your room "

You may be sure that Saturday morning found Billy in the cellar scowling at the potatoes. When Katherine took the butter down to the swinging shelf after breakfast, she coud scarcely keep from laughing at the sight of Billy.

"The only thing I mind about this job," grumbled Billy, "and the only reason I don't want ot do it, is because it is so lonesome. If you'll help me, Kathie, I'll—I'll make you a new kite."

"Cant do it Billy," his sister replied, "you know I have troubles of my own."

Billy knew that Katherine told the truth. Her disagreeeable task that week was more difficult than sprouting potatoes. One of the grocers in town had offered a prize

package of fireworks to be given to the little girl in the rural schools who wrote the best 500-word composition. The high school teachers were to be the judges. Katherine herself would never have thought of competing for the prize, but she had an ambitious school-teacher. This teacher wished one of her pupils to win the prize; not a girl would promise to enter the contest! Then Miss Denton resorted to strategy. She agreed to exempt from the final examination in English composition every little girl who wrote a 500-word composition during vacation week. Each child was allowed to choose her own subject.

Instead of putting off her task from day to day after the fashion of Billy, Katherine had labored daily to produce htr composition. Morning, noon and night she had struggled with various subjects, beginning on Monday morning with "George Washington" and ending on Friday with "Poetry of the Nineteenth Century." Katherine wrote a few astonishing lines on "Railroads of the United States." She attempted an essay on "Child Labor" the day the clergyman called and discussed that subject with grandfather. "Child Labor" was too dismal a theme because it suggested visions of Billy and the unconquered potatoes. "Music and Art," "Flying Machines," "Origin of the Fourth of July," "Training of Elephants," "Astronomy,' and "Wild Animals of Mexico" were only a few of the titles Katherine chose and discarded during that unhappy week.

When Billy and Katherine met at the dinner table Saturday noon, it was evident that both had shed tears. There were clean streaks on Billy's muddy cheeks, while Katherine's eyes were red and swollen. Billy was sent away from table to wash his face. "The only reason I hate to sprout potatoes," he muttered, "is because you get so dirty."

After dinner Billy again begged Katherine to descend into the cellar and help him with the potatoes. "The only reason I hate to do it, Kathie,' he urged, "is because there is nobody down there to talk with."

"Oh, but I haven't written that horrid composition yet, Billy," his sister objected.

"I'll tell you what's the matter," declared Uncle Peter, who was a great tease. "Billy needs a trifle more ambition, and you, Miss Katherine, all you lack is inspiration.'

When Uncle Peter explained his meaning, Billy plunged into the cellar, where he faced two bushels and a half of unsprouted potatoes with less ambition than ever, while Katherine climbed to the attic in search of inspiration.

Both children could hear their little sisters shouting and playing in the glad sunshine outside.

Pride kept Katherine at her task for one whole hour that afternoon—not pride in her ability to write compositions. That was a thing that had never been possible for her.

All the children in school knew that Katherine was not what the teacher called a "bright pupil." The child always dreaded final examinations because her papers were usually distinguished by low marks. To avoid the final examination in English composition was Katherine's reason for trying to write a "composition."

The little girl's pride was on other grounds. From the time she could remember, Katherine had been a model for the little ones. It was understood that anything big sister began, she finished.

Billy especially had always been requested to observe that Katherine never gave up.

"If I dont stick to this composition," Katherine argued, "Billy will never let me hear the last of it; but even if Billy does stick to the potatoes, he won't get them done today, and father will make him stay in his room the Fourth of July exactly as he said. Poor old Billy!"

As a result of this interview with herself, Katherine tore her latest attempt at a composition into bits and flew down three flights of stairs to help her brother.

"Billy, she began, "there isn't a speck of inspiration in the attic, so I gave up. I am going to study harder so I can pass the old examination and get a decent mark. So there!"

"And do you know,' was Billy's response as a smile chased away the gloom from his face; "do you know, Kathie, the only reason I can't get these old potatoes out of the way is because there isn't a speck of ambition down here?'

"Yes, there is,' Katherine declared. "I'm full of potato-sprouting ambition. Why, Billy, it's positive joy to break off those pretty, crispy sprouts. It's so much easier than trying to think up things out of nothing."

After that sprouting potatoes was the easiest matter in the world. Suddenly Katherine sprang up and danced a jig.

"Billy, Billy!" she shouted, "I have it! I have the inspiration! You're it, Billy! Just as soon as we're through here, do come up to the attic by the little front window and think up reasons while I write them down."

Billy looked bewildered.

"This is the inspiration, Billy," Katherine went on. "Every five minutes since I came down here you've beeen telling me some new reason why you hated to sprout potatoes. You've said a good deal more than 500 words about it. Now this is the title: 'Seventeen Only Reasons Why My Brother Doesn't Like to Sprout Potatoes.' O Billy, will you do it?"

"Indeed, I will,' was the reply. "I haven't thought of anything else for a week, so I guess I can give you some pointers. Ambition came down cellar, inspiration goes up in the attic. That's a bargain, sis."

After supper that night the highly amused family pronounced the composition good. Monday morning Miss Denton read it aloud to the school. The children laughed and clapped their hands.

"It is most unusual," declared Miss Denton. "All in favor of entering it in the prize competition, please stand."

No one remained seated but Katherine, who was ashamed on behalf of her family because Billy was the first to rise.

You may be sure Katherine's composition won the fireworks.

"It was strictly original," the judges declared, in talking it over, "and was written in a convincing way. It evidently came straight from the hearts of two children who were interested in their subject."

You may be sure, too, that Katherine, Billy and the three little ones thoroughly enjoyed the hard-earned Fourth of July to which they looked forward during succeeding weeks.—Frances Margaret Fox, in The Interior.

A STRANGE KIND OF MOTHER.

Did you ever hear of a mother hen so large that she could hatch thirty, fifty, 100—yes, even 200 wee chickens, and bring them up, too, to be strong, sturdy young birdlings? Not a truly mother, of course, with soft, cosy feathers to nestle among, but a made-up hen like a box, with a big lamp to keep the eggs warm until they hatch, and then to protect the chicks from the cold?

Now, although this "incubator" mother, as it is called, never clucks to her children to have a bit of nice, fat worm, or calls them when the sun is low and the air grows cool, to come to bed under her wings—still, she is a pretty good mother, after all, and the little ones grow to love her very much. For they are like most other kinds of babies, and care very little about anything but being made comfortable, and the incubator mother does that for them very nicely.

Well, once there was a boy who wanted to have some chickens all his own. As real hen mothers are sometimes rather troublesome about running off from their nest and forgetting to come back until the eggs are chilled and the chicks within dead from cold, this boy's father decided to buy them an incubator mother. The eggs were safely stowed away inside, the lamp was kept steadily burning to make it just as warm as a real mother hen's body would be, and in about three weeks the downy babies hatched out. And they grew such strong, healthy little legs and bodies under the protecting care of the incubator mother that soon they could run about the yard and scratch up goodies from the ground, just like grown-up chickens.

But one night when the boy went out to close the door of the incubator mother so she and her children would be safe till morning, not a single chick was there! Where could they be? The boy hunted all about the yard, and under the steps, and among the bushes—everywhere that a chick would be likely to hide away, but not one was to be found. Then he thought that perhaps they might have run under the fence and into the next yard.

The boy climbed the fence and started toward the barn, when suddenly he saw in the path a lighted lantern, and huddled around it, their little heads tucked under their tiny wings—what do you think? The runaway chicks! They had wandered from home, probably hunting for some specially good supper. And then they grew sleepy—little children and chicks do, you know, after tea—and wanted to go to bed. Spying the light which some one had left in the path they thought of course that must be mother and had gathered around it and fallen fast asleep.

The boy tried in every way to get them home again. But they were sleepy and frightened, and didn't see anyway why the boy should want to drive them out into the big, black night and away from a warm, bright mother. And so they ran about peeping unhappily, only to gather once more about the lantern.

At last the boy gave up trying and went into the house to ask father whatever he should do.

"Why," said father, "show them a still bigger mother."

And sure enough! When the boy took away the lantern and carried out the library lamp with its round, glowing globe, the chicks ran straight to it; and as it was moved slowly across the lawn, back to the homeyard and up to the incubator mother, they followed it and were finally once more lodged safely in their own bedroom.—Interior.

The world is filled with pomp and show
With tawdry baubles store;
The world is filled with brilliant wit
Retold in lettered lore;
The world is filled with hoarded gold,
And silks of richest dye;
The world is filled with faces fair,
With forms that charm the eye;
The world is filled with iron things
That serve the common need;
But hearts are rare
That do not bear
The marks of warping greed.

The world is tired of Iron Dukes
And Childs of Destiny;
The world is tired of arrogance
And pride and bigotry;
The world is tired of deadly strife
For all ill-gotten gain;
The world is tired of men who rise
Through others' groans of pain;
The world is tired of all the round
Of sordid hope and aim;
But needs the one
Whose duty done
Is ample meed of fame.

The world hath need of manly men
Who stand firm on their feet;
The world hath need of truthfulness
That scorns to act deceit;
The world hath need of gentle hands
That prove the greatest power;
The world hath need of kindly words
That cheer the downcast hour;
The world hath need of him who lives
To serve his brother man,
Of him who will
Each day fulfill
The noblest part he can.

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